

## 2002-Eckhart Tolle The Time is now

[Speaker 1] (0:00 - 25:17)

Welcome to our evening together. I understand that the past few minutes presented to some of you a wonderful opportunity to surrender to what is. Life does that, always.

And if you didn't surrender to what is, you can now surrender to that. And if you're still not surrendered at this moment, if there's a little voice inside you complaining, a voice that may be familiar to you, what do you do with that? Recognize that there is a voice inside you complaining, complaining, a familiar voice, and accept that.

And there may be an emotional field behind the voice. The voice may be empowered, fueled by an emotion of agitation, upset, anger. And the complaining voice in the head may be supplying new fuel to the emotion.

And for many people, that's all there is. That's me, they say. That's their sense of self, their identity.

And so they're trapped in a very limited self. So it's for you, the opportunity is there every moment to observe your inner state. And yes, accept your inner state.

What else can you do? It is already the case. The emotion is already there.

The voice is there to complain, complain, complain. Some people, in some people, that voice is stronger than in others. But everybody has some of it.

For some people, it's their entire identity. Remove the complainer and there isn't much left. Who am I?

So we are here to find, to access, to realize that there is more to you than the patterns, mental, emotional, reactive patterns that perhaps for a long time have succeeded in pretending to be who you are. In other words, complete identification with those patterns. And now have a look again inside yourself.

The voice may still be there or it may have subsided. And the emotion that goes with it may still be there as an energy field inside you. Cannot be denied.

What do you do with it? It is as it is. This moment always is as it is.

And so you surrender to the way it is. And with that comes what one could call a very different state of consciousness into this world. And this is why we are here, to access that within ourselves, to deepen it in because in many of you, that deeper state of consciousness that is not conditioned is already emerging.

It is, yes, it is a transformation of consciousness. When that emerges in a human being,

it is an incredible transformation of consciousness. When you're identified with the patterns, sooner or later you will encounter conflict.

You will make yourself suffer. And everybody who makes themselves suffer, they make other people suffer too. And then comes violence.

Physical is the last level of violence. Before it comes to physical violence, come other levels of violence, emotional, mental violence that you do to yourself and to others. Am I saying you shouldn't be doing it?

That doesn't work. The patterns have their momentum. You cannot fight them head on.

You can only transcend them by, so to speak, taking a step back and allow whatever is to be, externally or internally. With that simple act, and it is so simple, that simple act of inner alignment with now, that simple act of saying, this is what is. This is how it is.

And very often, it is not the way it should be. Life is very challenging. The world of form in which you move is very challenging.

It never leaves you alone. One challenge after another. So one way of putting it is, we are here to find the dimension of inner peace.

Not the peace that goes towards sleep. Not the peace that comes when you drift off into sleep or have had a few drinks. Or the peace that comes when the doctor has given you an injection before an operation.

In that case, it would be better to stay in suffering and at least be relatively conscious in conventional terms, unconscious in spiritual terms. But a peace that is highly conscious, a peace that is alert, present, aware. A peace that is inseparable from the unconditioned intelligence that dwells in you.

That is far greater than even the most learned professor. Far greater than anything the human mind could accumulate or know. And when you look at the world situation, you see how urgent the transformation of human consciousness has become if we are not to be drawn into a cycle of continuing cycle of self-destruction.

And so this is why we are here. A few words on how to be here this evening so that you derive the full benefit from being here. If your main interest as you sit here is on the speaker, then it won't be long before you find yourself restless and bored.

If you're not restless and bored already. If your main interest or the focus of your attention is on the words that are being spoken, also for a little while, that can keep you going. And then after a while, the mind says, okay, what's he really saying?

Is he saying anything at all? And you will soon notice that on an intellectual or conceptual level, our gathering is not very satisfying. Of course, if you wanted that, you

could have gone to UCLA where they have many satisfying lectures, intellectually satisfying.

Even on an emotional level, it's not all that satisfying to be here. The kind of thing you get at some, with some preachers, building up a wave of emotion. So it could appear that there isn't much happening here, not much being said.

And that's because your attention is either on the speaker, maybe somebody dragged you here, check this guy out. And you come here and then you check this guy out and you find not much there. And you could be sitting here all this time, forgetting the most important person in the room.

And of course, so if you could be here, aware, not only of your sense perceptions, visual, the words, auditory sense perceptions. Yes, you hear the words, you see the person on a chair. But if you could also be aware of yourself as a presence, a perceiving presence, it helps to feel the aliveness in your inner energy field as you sit here.

To feel somehow, to sense that every cell within your body is alive, to feel the aliveness in your hands, your legs, your entire body, to have some of your attention there. With the rest of your attention, you listen and you see. And that suddenly you might feel it feels good to be alive.

And the need for stimulus, intellectual, emotional, sense perception, experiential, the need for stimulus in order to make you feel alive then begins to disappear because you have a deep sense of aliveness already. When you're not in touch with a deep sense of aliveness, then you need a next stimulus and nothing can keep your sense of aliveness for very long. You need continuous food for thought, food for experiencing, food for more of this, more to feel that I'm still alive.

Drama, you even need drama. So as we sit here, be in touch with the inner energy field of your body. Even if you can only feel it slightly, it's fine.

And even if you can only feel it in your hands, it's enough. But usually if you can feel that a certain aliveness in your hands, you can also feel it after a while in other parts of the body. So I call that the inner body, which can become an anchor for staying present in the now.

The only place, the only time there ever is here now. So instead of running away from now or complaining about now, you move into now. You take your attention into the field and then you may notice it's actually good to just be sitting there, listening, not even needing to look forward to the next sentence.

And you may notice the stream of thinking slows down, but you don't lose consciousness. You're highly alert. That is the unconditioned intelligence within you that otherwise is completely obscured by the conditioned mind, by the voice in the head and

the emotions that accompany the voice in the head that to most people is who they are.

And the voice often complains and is not happy with what is. That's a normal state. It looks to the next thing.

He wants to get this out of the way. If he doesn't condemn it completely, at least he wants to be done with it. Be done with it.

Where's the next thing? Come on, let's get on with it, one mind is saying. Get on with what?

Well, is it possible to live in such a way that your attention, instead of being absorbed continuously by this stream of thinking, that your attention is there meeting the now, whatever form the now may take, that changes continuously. You arrive with your ticket, no chair to sit on, a little challenge. The habitual reaction, you know what that's like.

Is it possible to meet that moment in a state of just attention? Here I am, we don't have enough chairs. Oh, but I have a ticket.

Can you get more chairs? Yes, we are trying to find some. Okay, I'll stand here and wait.

And to realize that that moment isn't really bad unless the mind judges it. You're standing somewhere instead of sitting somewhere for a few minutes. But the strange thing is one sense of identity, one sense of self gets strengthened.

The self that is derived, the sense of self that is derived from mind, it gets strengthened if you react and complain because then whenever, this is not a personal matter. If you did it, don't feel that this is a personal shortcoming of yours. It's the human mind.

It's nothing personal in it whatsoever. If you make it personal, then it becomes a problem. You become a problem to yourself.

And you say, you see, I'm not spiritual yet. It's a relief to see that all those patterns are mechanical. They're not personal.

They operate in every human being unless they've already gone completely beyond it. There are more humans who are now going beyond that. So the reactivity and the complaining is used in the service of being right.

If you can be right, that implies that someone, a person or a situation or a place or the weather is wrong. Whenever you mentally, you complain about something, you put yourself in a position of rightness because obviously you know better. That's why you're complaining.

And I'm not talking about telling somebody to remedy something. That is not real complaining. That is passing on information.

Please, this is not what I ordered.

[Speaker 2] (25:17 - 25:20)

I ordered soup.

[Speaker 1] (25:21 - 2:21:57)

I didn't order pudding or whatever. Or you say the soup is cold, but it should be hot. This is the, I ordered a hot soup.

That's fine. You're giving information so that somebody can do something about it. But are you using that situation in the service of being right, which is a mechanical unconscious pattern that you can observe in yourself?

Why is that happening? And why do so many people live in such a way that as they go through their day, they go from one situation like that into another, into another, into another? Because the me, the mind made sense of self gets stronger every time you go into reactivity and complaining, because it is a position of imagined superiority towards that which you are complaining about.

And that strengthens the fictitious me, self. You can notice that if you observe yourself, you can notice that after you've complained for a moment, you feel a little bit expanded in your sense of self. You may also notice that you feel a kind of shell around you that has hardened.

And you may also notice a certain contraction in your energy field. And if you are very alert and in touch with your body, you can notice that although you seem to be enjoying yourself doing what you do, but you're not really, it's suffering, but it's not recognized as suffering. The egoic entity, the mind made me, likes it because it strengthens itself through that.

Your body doesn't like it at all. And if you could see what it does to your body going into that state, you would be shocked what it does to the energy flow in the body, what it does to every aspect of the functioning of the body. So the body feels injured by this because it is, yes, it is a form of violence.

The ego is like that. And it's not a personal thing at all. It is a wonderful thing to observe these patterns in yourself.

There's the tendency then of the egoic entity to say, you see, you are no good. It makes a problem out of it. How do I go beyond all my patterns?

Don't even try. Just be with whatever pattern arises in you at this moment. Place attention on it.

Look at it and allow it to be the most powerful transformer is that. It transforms your consciousness. Now, this sounds as if you could do it.

I'm saying this is something that you can, can I do that? Can I allow this moment to be? Yes, if you are sitting here, you can do it.

Not everybody yet can do that. There are still many in this world who are so completely identified with their mind and emotions, to say that allowing this moment to be would be meaningless. And you become very effective because an intelligence that is greater than the accumulations of the human mind suddenly emerges.

And here's a situation in the field of now, and you place that attention on it that has no reaction in it, because you receive what is like this. You say, I allow this moment to be because it already is. And then there's a flow of attention.

And in that attention, there's enormous intelligence, greater than the conditioned intelligence that is the human mind. And that if action is required, action then comes out of that intelligence that is already in you, in everyone, simply obscured by the conditioned, by the human mind, by the stream of thinking, the continuous mental noise. So in everyone, that dimension of consciousness that in the ancient teaching sometimes called enlightened is already present within you.

And for so many years, spiritual seekers thought they had to achieve or attain a state of consciousness that they read about or heard about in the teachings. I need to become enlightened. I need to become free, liberated.

And so what they did was the old mind patterns came in and transformed the original teaching into future, which is how the mind operates when you're totally identified with it. The next moment is always more important than this one. That's how people live.

The enormous psychological need that is in everyone for the next moment, that is so normal that most people don't even notice it. Everybody lives like that. Whatever you see on TV, everybody lives.

Continuous stress towards where's the next missing, the only thing that ever is, which is now. For some conceptual reality that is future, because the future is no more than that, a thought in your mind. Past is the same, a thought form.

Apart from a thought form, past and future have no reality whatsoever. And is that something that you need to believe or can you verify that for yourself? I would say you can verify that for yourself because if past and future had some reality, you would find them somewhere.

Nobody has ever lived in the past. This is, we tell ourselves, yes, the ancient Greeks lived in the past, but the ancient Greeks didn't live in the past. They lived in the now, the only

place where they can live.

And how is it that you can even say that, or think that the ancient Greeks lived in the past? Because you're saying it at this moment, it comes out of the field of now, comes the thought, the ancient Greeks lived in the past. Well, they didn't.

And out of it also comes the thought that you have a future. Something is going to happen to you tomorrow. But of course it can't.

And you are worried about what might happen to you tomorrow when nothing can happen to you tomorrow, because tomorrow can only come as this moment. Why don't people realize that? And what an insane way to live, to disregard the only thing, no, no thing that has any reality whatsoever, which is now.

Your life, the one thing that never left you is now. Cannot leave you, it's always. Life and now are inseparable.

The essence of who you are, because you are life. You are both a form of life, a temporary expression, but you are also on a deeper level, you are life taking on a temporary form. We could also say you are the one life, the one consciousness that takes on form as a thought, as an emotion, as the entire universe.

But the essence of who you are is life, unmanifested in your essence, timeless. And life and now are one, which means maybe I should have kept this for the end of our talk, otherwise you'll go home. Which means you and now are one, because life and now are inseparable.

Now the mind says, does that actually mean anything? But when I say you are the now, if you try to think about that, you won't get very far. But if you allow that statement to be there as one could say a pointer, a signpost, something that points beyond itself, that is not a statement that is supposed to explain something, but to take you to a realization.

So if you then say, I am the now, you can't think about that, but you can sense something there. And now that no matter what happens never leaves me, that is one with who I am. And now you come to a strange thing.

I said, I am, those are very, very mysterious words. I, I am, the most misused word in the language, the most used word in the language, I. But usually when people say I, they refer to me and my story.

They refer to their fears, their ambitions, their desires, their memories, their reactive patterns. Me, I, but there is a deeper sense to I that has nothing to do with your story or your reactive patterns, your memories, your stream of thinking, a deeper sense of beingness, presence, I amness that always is, was, will be the essence of your feeling of who you are. And because it's a very strange thing when you look inside yourself, what is

it that makes up your sense of who you are?

That is the one thing that people think is, feel is so precious. There is something in me that the me, I don't want to lose that. It's what there's such fear of death because I don't, they feel like, they can't imagine the world without me, a world without me, is that possible?

So what is the, now when, to most people, me is their story. So when you meet somebody, when they talk about themselves, they say, I, I, I, what do you do? What do you, I, I, I am this, I am that.

But when you, they believe that their identity lies in their story, their history, their story, their reactive patterns. And that identity is, feels incomplete to almost everybody. Everybody, in fact.

An identity derived from a story feels incomplete. So you need the future to complete me and my story. That's how people live.

That's the desperate need for future. And the future never completes your story. No matter what you add to the story of me to make yourself finally have arrived, your whole life is made, suddenly it all makes sense.

And they always lose ends, even when you finally make it, everything is there. And then sooner or later, another form crumbles close to you, because forms do that. No form is very stable in this universe.

So you arrange your life circumstances, try to get it all into place. Career, working beautifully. Relationships, working beautifully.

This is the story of I. Careers, relationships, money, health, body, healthy, strong, everything. Beautiful place to live.

Car, intelligence, learning things, knowledgeable, experience all kinds of things. And all, great, it's all arranged. All the building blocks of my life are now in place.

And if, as long as nothing moves, that means I finally, I finally made it, everything is arranged. And in some films that you see, that illusion is perpetuated, that it can all come, that the story of your life can come to a happy conclusion. And you can see that when you read a book of fiction, you get the so-called happy ending.

When you read a book of literature, which has a certain depth, then you're never quite sure when you reach the end. It won't be a, this is it. It leaves an openness.

And so in reality, as long as your sense of I is derived from the circumstances of your life, the story of me, it is never satisfying for very long. And that's an amazing realization. And it's continuously things go wrong in it, which isn't wrong at all, but they seem to go



wrong.

Things suddenly leave you, or things come in that don't fit into the story of me. It shouldn't be there at all. And there are many people who feel that their entire story has gone completely wrong.

They are working where they shouldn't be working. They're in a relationship they shouldn't be in. Their financial situation isn't what it should be.

Their car isn't what it should be. They don't feel they know enough or are enough, or in fact, in other words, it's just hasn't worked out at all. I am, and the feeling that they have is I'm not yet myself.

I'm not yet me, yet fully. I have some idea that of what I could be, but it's an idea in the head. And you might live with the delusion that I had for many years, that one day the world is going to recognize you.

And you finally get the recognition that you deserve. Throughout my 20s, I lived in that delusion. Is somebody going to finally recognize me?

And of course I was continuously unhappy and unrecognized. And then a strange thing happened. I recognized myself.

And then the need to be recognized by the world disappeared. And after many years of being nobody in the eyes of the world, suddenly the world thinks I'm great. Finally, they recognize me.

But unfortunately, there's no real satisfaction in that anymore. Because I know that they don't recognize me at all. They recognize themselves.

And that's so much better. They don't come to see me. What for?

It would be absurd. But when they come, they can, something that is there points to their innermost reality, beyond story. That's why it's, there is that, wow, that this self-recognition, self-realization, who you are beyond the story, who you are beyond the circumstances of your life, which perhaps until this point provided you with your sense of self.

So people confuse what I sometimes call their life situation with their life. And their entire, all their attention is absorbed completely by their life situation, by the things of this world. And this is when you look around you as you go through your daily life, this is how most people live, with their attention entirely absorbed by things in a wider sense, in a narrow sense and in a wider sense.

Their attention, their conscious absorbed by things in a narrow sense, the conventional sense of the word, people's constant preoccupation with objects, possessions, this and

that, identification with it, seeing, compare myself to others who have more or less than me, unconscious processes. And then, but in a wider sense, things are anything that has form. Thoughts are things, they are not things, not physical things, but they are a form that consciousness temporarily takes, a thought form.

Thought comes, thoughts are very much like clouds. A thought comes, then it goes. Another thought comes, or streams of thoughts usually.

The only difference between thoughts and clouds is that clouds are never the same. And thoughts, 95, 98% of it are very repetitive. And so the sky would look very boring if it were, like, it's the same clouds again.

It's the same clouds as yesterday. And the next day again. I'm stuck in Groundhog Day.

And this is how life is for most people because they are stuck with their conditioned thought processes. So, they are for years, same. And thought processes incorporating, part of that is reactions, reactivity.

So you're stuck with that. And so you, no matter what situation you go into, you meet the situation with the conditioned processes of your mind. You judge it, you interpret it, you react to it.

Out of the conditioning, which is the me, the I, the story me. And so you repeat the same things again and again. Even if you go into a new relationship, many of you have experienced going through the same pattern in the relationship.

Same pattern in whatever. You could go to another planet with the conditioning of your mind and recreate the same situation, living amongst aliens on another planet. Nothing would change if that remains in place.

If identification with the conditioning, which is just the stream of thinking, the emotions that go with it, the reactive patterns, the judgment patterns, the ways you interpret things, immediately saying, this is how it is. And commenting on whatever happens out of the old conditioning, every event, every person you meet, immediately is judged, commented, put a few dental labels on. Now I know who he is.

Because you've called him something. You've called him this, this, and this, and this. That's who he is.

Next time you meet that person, you don't meet that person at all. You're meeting the screen of mind, the labels that you've put on that person. You say, hello.

You're not meeting a human being. You're meeting your own mental labels. And then you react with, you interact with that human being through the interpretations of your mind already.

And so you recreate same experiences. And that's me. That's me and my story.

And so you can add more of the same kind of, then whatever fits into your story, you will then add to the story. You won't add something that doesn't fit into your story. So many people have a story of, oh, poor me.

That's a story that has a strong aspect of poor me to it, unfairly treated by life. So if, this is only one possible, stories of different kinds of stories, but basically they're all stories. If it's poor me and unfairly treated by life, you will select those things that conform to your story already, things in your experience.

You will almost recreate that. And so, yes. And you will interpret things that are maybe totally neutral as having been unfairly treated.

You go to a restaurant, the waiter ignores you completely. It's happening again. Because your mother ignored you the first 10 years of your life.

And then you have a very strong reaction. And then you can tell a story about it. I went to that restaurant and he looked, I could see him looking at me, but he didn't come over.

He wanted to, and so you've added more, and the story grows. And what's the actual, in most cases, the situation is quite neutral. What you add to it out of your story gives it fuel, karmic fuel.

So as an innocent thing of somebody not acknowledging you, to some people who have a different story where that is not an important ingredient, is meaningless. To somebody else, somebody doesn't return your call. To someone who has a story that has other issues, but not acknowledgement issues, it's fine, he didn't call me, okay.

But to someone else who has a story that's associated with not being given acknowledgement, attention, out of the past conditioning, there'll be an enormous reaction. How dare he? Who does he think he is?

He let me down again. Everybody, all women let me down, all men let me down, whatever. You know, the ways in which you interpret reality is through the conditioned story of me.

It's a heavy way to live. And then you don't see that the innocence that is actually in situations, when you do not impose an interpretation on it, when you do not attempt to incorporate a situation or a person or an event into the story of me, or do not attempt to push it away because you can't fit it into the story. This shouldn't be in my life.

Why am I in this office? This shouldn't be happening. So you try to push, see how automatic the process of labeling, interpreting is, and see how simple life can be if you can allow this moment to be as it is without imposing the heaviness of a story on it, to

try to fit it in or reject it because either it will enhance your story or it will make your story somehow doesn't fit in at all.

It shouldn't be happening. It's one of the two. So, oh.

And so there's the conditioning that people live with a whole lifetime, a whole lifetime, a lifetime, never being able to go beyond a limited sense of I. Is that who you are, the circumstances of your life that are not complete yet, never will be, the story that you tell yourself or others, a few reactive patterns, living your whole life trapped in that tiny little shell. And even if for a while the story seems to improve greatly, it's never satisfying for that long and things then tend to go wrong again.

It might suddenly improve financially and then relationships collapse. Or you have great marriage, but you're poor. Career taking off and you lose privacy.

You lose personal relationships. The world of form is always limited. One way or another, you encounter limitations, whatever you cannot arrange forms around you that are all perfect.

And so when you see that, it's quite a relief to see that the feeling that you are not complete yet, the feeling is not a personal matter at all. Everybody has it. Don't believe the magazines when they tell you with glossy photos that these are the people who made it.

Their stories are complete. They're not. They are just as unhappy as everybody else.

And ultimately it doesn't matter whether you're unhappy in a mansion or unhappy in a little room. It's the same inner state. Unhappiness is ultimately inseparable from deriving your sense of self from that limited story of me.

Unhappiness is even a necessary ingredient for that sense of identity. That sense of me needs its unhappiness and its conflict and its problems because it's through that that it can define its boundary, me and my problems, that which impinges upon me. Me and my enemies.

It loves its enemies, the me. It needs its enemies. Enemies can be people or situations.

And usually the enemy is the present moment. And there's a continuous state of contraction of reactivity. So this is how people live.

They make the present moment into their enemy. The only place where life is, the only place where all there ever is, they are against it. Not aligned with it internally.

Out of alignment. A strange way to live. Suffering.

Great deal of suffering arises. And so this, the mind made me is a suffering entity

ultimately. Occasionally it gets a few pleasures but they never last that long.

Occasionally it gets a high. You add a thought form to me. Just bought a BMW.

The car is not important of course. The thought form that is imbued with self is important. My car as a thought form is what makes that car so important.

It's not the car at all. It's the fact that the thought of my car, that thought has self in it. So you have, and then you cling to that.

You add that thought form to the collection of thought forms that make up who you think you are. And for a while it's satisfying. I have expanded because I have added this big thought form.

This self in the thought, me. And if you can add a big house or a mansion in Beverly Hills, mine. And then you look at it and say you feel, yes, you have grown.

And then after a little while, the thought form doesn't quite fulfill its function anymore. It wears out. And it's just a car.

And then you just sit there and you realize you cannot sit in more than one room at a time. So you have 25 rooms there, but you can't be in all of them at once. And you can only sit in one chair at a time.

And then the thought form of mansion isn't all that satisfying anymore. And if you have made it in the eyes of the world, you've reached a dangerous point now because you can't think of anything else to add to me. You have it all.

There may be a few people here who have reached that point and have also seen the unsatisfactoriness that is even there. Otherwise you wouldn't be sitting here. You would be enjoying.

And it is not to say that you cannot enjoy the world of form. It is beautiful. It is to be enjoyed.

So many beautiful forms around you. It forms become heavy when there is a self in them, a sense of me, self. Then they become problematic.

And then you begin to suffer and be unhappy. So why not have a mansion? Am I saying renounce all your mansions, move out of Beverly Hills?

No, it doesn't really matter. You can enjoy that. Why not?

Beautiful forms around you. And if the mansion should collapse and leave you, you may suddenly find yourself sitting in a cabin somewhere else, still feeling the aliveness within you and the fullness of this moment. Step aside as the me and be in the state of

surrendered, aware presence, the state of attention, the state of looking, looking at a canvas, looking at a piece of paper, looking at whatever you may, even a scientist using thought for a while and then come arriving at an insoluble problem and then looking.

Thinking comes to an end for a moment and is replaced by what we could call pure attention or pure awareness. And in that moment, an intelligence that is greater than the accumulated intelligence of the mind operates. And in that moment, the creative impulse comes and the creative impulse always comes from beyond the little person, the little me.

And the little person subsides when you allow this moment to be completely and give it your full attention. The two go together. You allow what is to be and you give what is your attention.

That is the awakening of unconditioned intelligence in you. And that is when your life suddenly shows enormous capacity for transformation and renewal that goes far beyond what anybody could have predicted when they looked at the conditioning of your mind, far beyond what any psychoanalyst could have predicted after analyzing the content of your mind for 12 years, because that would be moving within the realm of the conditioned. And so for those humans who do not move beyond the realm of the conditioned, both personal, in a personal sense, and the vast collective conditioning that you inherit that is to do with the culture you live in, the time period you live in, the genetic conditioning, the very fact that you are a human already means you're conditioned in many ways.

You have a mind, a human mind, which is collectively conditioned already. So those, and then comes your personal conditioning from your childhood and your life experiences. So those humans who don't go beyond their conditioning, you can predict more or less within this realm of relative certainty how their life is going to develop.

Yes, things may change on an external level, but you can more or less predict their relationships, the problems they're going to have, because it's all already there in the conditioning. And the conditioning may be, in some cases, in some humans, it's better, relatively better than in others. You could say, although all humans have the basic collective conditioning, they are burdened with a mind that never stops thinking.

They are burdened with the pain of humanity that each human carries inside as the pain body. That's the collective that each human has. On the personal, there are variations.

Some humans come into this world and say, they've all, they've got it made already. When they're 18, they already drive the Ferrari. Everything they ever wanted is given to them.

Well, if you look at their lives, you may find it wasn't all that great to have that. Others

come into this life, we could say every human comes with a, like it's a, as given a block of, piece of wood, and say, see, that's your conditioning. And some blocks of wood look already quite nice.

He says, oh, I can work with that easily, can make that. And other people get blocks of wood, they said, what is this? They are born into totally dysfunctional families.

Everything is the entire, everything seems to be designed to make their life hard and difficult. And yet they may end up in prison. And yet at some point, at some point, humans, it happens to some humans and it's happening to more and more human beings on the planet now.

At some point, something arises that cannot be explained from the conditioning of your mind. Something arises in a human being you could have never have predicted that this person, the criminal, who all his life committed crimes, ended up in prison, spent 10 years in prison, and suddenly through the suffering became so unbearable, suddenly the story, the life, the I that is identified with me and my story collapsed through surrender because the suffering was too much. And there was simply the is-ness of this moment.

And I'm sick, I have received quite a few letters from people in jail who have experienced this very same thing. Suddenly becoming free of the me, of the heaviness of identifying with me and my story and what's left then, a field of aware presence. Yes, there is a, they're still sitting in a prison cell, but they are no longer deriving their identity from the story that says, this is what they have done to me, or this is what life has come to.

This is what, how life has treated me unfairly. This is what these bastards have done to me. They've put me in here and I have to, I've been in here for 12 years, I'm going to be in another 20 years.

And the story that is around, I have failed, everything failed. My whole life is totally awful. It's an unpleasant story.

And some stories have to become very unpleasant before they collapse or not necessarily collapse before you withdraw your identification from it. So it happens to some people that so many things go wrong that the story of me becomes more and more unhappy. One thing, and this is how traditionally people have had the spiritual realization of who they are beyond the story.

It's only when the story collapsed or became so unpleasant and heavy that they could not bear it anymore. And suddenly something happened and something emerged from within that has nothing to do with the story, a deeper sense of I, which was always there, but it got mixed up with the story. So when you look at your life, you may find that when you were in your teens, early twenties, your life was very different from the way it is now.

You may have gone through tremendous changes already, totally different life situation perhaps, but there was always that underlying at the deepest level, the underlying sense of I that didn't change. If your story changed completely, if you're poor now and a few weeks from now, you're extremely wealthy and the whole, let's say you're poor and in the eyes of the world, unimportant, totally meaningless thing anyway. It's wonderful to be unimportant in the eyes of the world.

You're poor now and unimportant in the eyes of the world. And suddenly in a month's time, they discover you. It could be true because there are so many actors in LA.

And so that they suddenly a month from now, you're sitting in this cafe and a man comes and says, give me a call, here's my card. And you read and says, whoever, famous director. And a few months later, you move from your little room to Beverly Hills.

And then you sit there in Beverly Hills and you think, wow. It's like, she's like a new and completely different incarnation from being a waiter or a waitress only a few months ago. And now the world suddenly, I'm on the front page of magazines and you look at yourself, wow.

And then if you look deeper, although the story has changed, you find the sense of I hasn't really changed. On the surface, the changes happened, but the I am-ness hasn't changed. No matter what happened on the surface of your life.

So people confuse that deep sense of being-ness of presence with a story. So if you can step out of the story and feel that directly, the sense of being-ness or presence. Nothing to do with your life situation your past or your future.

Nothing to do even with your name. There is an underlying field of presence of being-ness. And that miraculously is inseparable from what now is in its deepest sense.

So what does that mean? It means consciousness itself before consciousness takes form. That is the deepest part of who you are.

You are consciousness itself. You are not what you are listening to right now, not what you think right now, but how is it, what is it that makes the listening possible at this very moment? What is it?

Awareness, consciousness, however you want to put it, there's a field, I sometimes call it the field of now. The field of now, and then things happen in it. They come and go, the form changes.

If you could live life in such a way that you do not lose touch with the field of now, then whatever happens in the now will not overpower you. And you will realize there's a far greater power inside you than there could possibly be anywhere in the world of form. The world of form, which is the physical universe, looks sometimes so overwhelming, but



it's nothing compared to who you are in your essence, the formless one life, one consciousness out of which all forms come.

And so just little, one additional pointer to this, as you realize this, you realize that there are, one could say, don't take anything too literally because they're only pointers. There are inside you, could say two dimensions. Just, this is very, very simple.

This could be explained to a six year old. There are two dimensions inside you as, and this you can verify because as within, so without, there are also two dimensions outside. What does that mean?

Right, it's very simple. When you look around, and I suggest you go do it at night, the sky is clear, you look up at the sky and you see, of course, you still see what's on around you, the houses and so on, and then you look into space. And then you realize when you look into space, you realize that whatever is out there, there are two dimensions, and it's almost too simple.

There are things in space, galaxies, billions of planets, galaxies of suns, there are things in space, and there is space when you look outside, that is obvious. And when you look into space, the vastness of space is almost, it's beyond anyone's comprehension. When you look out into that vastness with a few things in it, so-called things, you see, it is awe-inspiring to look out into space.

And when you truly look, your mind becomes still. You can't explain space. They've tried, but they didn't get very far.

And then as soon as you start speaking about space, you ask questions, well, okay, how far does it go? Well, then some say, well, it goes on forever, forever. And what's behind that?

And others say, well, it curves back upon itself. And then you think, okay, but then what is outside this thing then? There must be something outside if it curves back.

Impossible, totally incomprehensible. But what you can think about is the things in space. Oh, you can actually get a telescope and look, oh, there's stars that's in such and such a star.

And then you can collect data about it. You can think about it. You can measure the light frequency that comes from it.

You can work out how big it is, how many light years it is away. That you can think about. Space, you can't really think about.

So when you look outside, there is space and things in space. And even here in this room, there are things in this room. And another, what is easily overlooked, there is

space.

Without it, nothing could be here. And the strange thing is the same is inside you. There are things inside you which are thoughts.

Perceptions, thoughts, emotions. You look, there's a sense perception. The sense perception becomes a nerve impulse.

A nerve impulse is decoded in some way that nobody understands. And then something is recreated in your mind as a thought form, which is the sense perception, a thing. So whatever you see is a thing, it's an inner thing.

A thought that you think is also a thing. Anything that arises inside you is something. And for most people, that's all there is to their lives.

All they know is the things inside them with which they are identified as me. What they don't know is just as outside there are things and there is the space in which the things appear, the same is inside you, there are things. And there is a vast space or spaciousness inside you also, which is actually as deep and as vast as what you see out there and cannot think about.

And that space, we could also call it stillness, an inner field of stillness in which thoughts happen because a thought is a thing. When you allow the things in your life in this moment to be as they are, also allow the things inside you to be as they are, thoughts come, emotions come, you perceive whatever is in the field of awareness now. When you allow something spacious becomes, is realized inside you, a sense of space opens up inside you and you realize there is in you what we could call object consciousness, which is the continuous stream of thinking, me, my story, my this, my that.

And there is also inside you space consciousness. And in many of you, that dimension is arising in your life. The unconditioned consciousness, not a form.

It's just like space, it's not a thought. You can't think about it and yet all thought comes out of it. So we are speaking of a sense of inner spaciousness that is there when you allow the form to be as it is, because allowing is space.

Without allowing in your life, everything is crammed full with objects. One after one, damn thing after another. One damn thing after, why doesn't life leave me ever alone?

And one thought comes after another and another. And the same history of humanity, as many of you know, I've quoted it a few times. One damn thing after another was Winston Churchill's definition of history.

And it's the same still, switch on the TV. Oh, they're doing it again. Wasn't the 20th century enough?

The horrors of that. Didn't they learn? No.

One, and there's no end to it unless something shifts in here. Unless something shifts in here in a sufficiently large number of people on the planet, otherwise it can only get worse. And so this is why we are here.

If this shift were not happening, why would so many people be here? Would so many people respond to the book, the power of now and other forms in which the new consciousness comes in? By the new consciousness, I mean space, the unconditioned.

It's not new, it's timeless, but we call it new because most humans up till now had no idea that it existed. So they were like people walking around destitute, not realizing that they have a bank account in Switzerland with \$10 million in it. Please give me a dime.

Didn't you know that you are, this is a, these analogies are always a little defective because a million dollars wouldn't save you at all, wouldn't make any difference. So people not in touch with that dimension, not realizing that who they are in their essence is not anything, is not anything they had hitherto identified with as me, is not anything that happens in your life. People have been looking for themselves in things.

This is how thoughts become invested with self. So they're looking for themselves in situations as an enhanced sense of self through adding a few more things. It doesn't have to be material things.

Some never go beyond the level of needing to add more material things to finally feel that I am now fully myself. Others graduate, they move beyond material things and then try to add other things to themselves. Still the same pattern may operate, become knowledgeable, add more of that in a search for me.

Experiences, as many experiences as possible. I'm a collector of experiences. I'm looking for the next thing to experience.

Ah, where's food? Again, it's not food. The body doesn't want the food.

It wants only what's needed. But the need for more gets translated into the physical realm. The body doesn't want unlimited sex.

Occasionally it wants sex. It's part of the natural functioning of the body. But it's the obsession with sex or the obsession with food is the need for more, which is in the human mind to add more.

I feel so incomplete. Okay, let's have some more sex or let's go to the fridge. And so the need for more, which is deep seated in the human mind, more.

This is the need for future. The need for the next moment can become translated into the need for another sandwich or a piece of cake. And for a little while you feel, ah, ah.

And then again comes the feeling of lack, not enough. Ooh. Okay, where can I get more now?

TV, another experience. You watch violence on the screen. Anything to avoid spaciousness.

I will do anything to avoid spaciousness in my life. Okay, where's the next thing? And this is how people live.

And we have an entire culture, an entire civilization, an entire industry designed to a large extent to fill up people's, to satisfy people's need for more, to fill up people's inner space with more things. And it is rare, but it happens because there is a shift coming. It is rare that anything you see in the media, in films, for example, that that dimension comes in.

And sometimes it does, and it's wonderful to see it when the dimension of space comes into a film that is a mainstream film. And suddenly you have, wow, there's something there. And people may not know what it is.

And so they may find, they may say, oh, it's a great film. And something within them may recognize it, something there. So I don't see films very often, but occasionally I watch and it's wonderful.

I saw an old film recently, I only saw it a few months ago, The Horse Whisperer. And that is a film that has space in it. People don't realize when you watch it, and there are some other films, when you watch it, certain space arises inside you also, a stillness, there's certain instances.

And so I could probably name a few, but you will see it, you'll know it when you see it. It's beautiful when it comes through the mainstream media and a different dimension comes in. So, but to a large extent, it's still, let's avoid that.

Let's just not find your reality, not who, I'm afraid. So the egoic entity which consists of thought forms and emotional forms doesn't want to look at space because it consists of form of things. So, okay, I want just more to action, but it can't do much because there is a vastness inside you and no matter how disturbed, no matter how non at peace, not at peace, a human being is, in each human being, that dimension, we could call it space, we could call it stillness, we could call it peace, it cannot be destroyed.

No matter what happens to you in your life, and there may be some of you to whom dreadful things happened, perhaps in your childhood, because many dreadful things happen in this world at this very moment in many parts of the planet. Not only the obvious things, also where you don't see it in families everywhere. No matter how dreadful things, whatever dreadful things happened to you in your life, that dimension could never be destroyed or harmed, affected in any way.

There's a temptation when something dreadful happened to you in your life to continue to identify with that image that something dreadful happened to you. It is good, of course, to acknowledge the pain you feel. It's very important to allow it to be.

That's very important. Not to carry an identity around with you. I'm such and such.

That is heavy. See, realize who you are beyond that. And it also applies if you did something in your life to someone, because you were unconscious, you couldn't help it, this is humanity.

Don't carry with you the self-image of someone who did that. It was one of the expressions that human unconsciousness can take. And what is human unconsciousness?

Unconsciousness is complete identification with a conditioned mind, that's all. And there's nothing ultimately personal in it. It is not who you are.

It gets mixed up with the I, with the now. So we are, the world is in a, seems to be deteriorating, but it's deteriorated for a long time. The unenlightened state of consciousness, of unconsciousness, what we don't see, especially these days on the news, is that something is emerging at the same time.

And it often happens that the old unconsciousness deteriorates as the new arises simultaneously. So you, for example, you cannot, even a limited example, there was a spiritual awakening that's here in the 60s. There was an enormous influx suddenly of people disidentifying from things that they had hitherto identified with.

In other cases, they identified with something, some new image, yes, that happened also. But there was some space arising, a little bit, and then become obscured again, but there was an arising of that which was not conditioned, which occasionally, yes, turned into conditioning also, but that's fine. And that coincided, there was the Vietnam War, which people said awful things.

But at the same time, there was the unconsciousness which became so obvious. The unconsciousness that is in the human psyche became so obvious when you look at what it is doing. And you can look at the whole 20th century and see what humans have done to other humans throughout the 20th century.

Incredible suffering, oh God, no. Don't fall into the temptation of believing that what you see on the TV screen is all there is. When you watch TV, I recommend that you don't watch all day long, especially these days.

When you watch the news or anything else, you may, don't underestimate the importance of your state of consciousness at that moment. I'm not saying don't do anything. Whatever you do, you will do, but let the doing come out of the unconditioned,

not the conditioned.

So when you watch images on the screen, death and destruction, even without a wall, many images on the screen of death and destruction that you see in the news, and if that were not enough, they recreate, the fictions on the screen are death and destruction, amazing. It's not enough to watch the news, then you watch a film that shows the same thing. When you watch the news, don't underestimate your state of consciousness as you watch and be aware.

Yes, there may be, you may feel emotions arising in you as you watch, but be prior to the emotion. What or who or what is watching those images? Who or what is feeling those emotions at that moment?

Sense, can you sense as you watch the field of presence, of now, of consciousness, of awareness that you are and allow those things to be there, not saying they are good, they are at that moment. In other words, be there as awareness, which is what you are, as you are at this moment. It may be a little easier at this moment to be sitting here and to, let's put it this way, this is the ultimate secret, to be aware of awareness in yourself.

And when we put that into language, we have already created a non-existent duality because it's not that you are aware of awareness. That seems there's two things here. There's not you and awareness.

You are awareness. You are consciousness prior to form. Without that, this would not be.

Even when you dream, you wake up and you say, oh, it was all unreal. It was only a dream. Well, not the dream wasn't totally unreal because without consciousness, there would have been no dream.

So the consciousness in which the dream happened was the one thing that was real in the dream, not the forms that were happening in it. Ultimately, they were like smoke, like clouds. And here, ultimately, the one thing that is real is your consciousness, the essence of who you are, which is one with the consciousness, to know yourself as consciousness or awareness.

So the way I put it just now is as you sit here, yes, there are things in your field of perception yes, seeing happens, hearing happens, an occasional thought comes. What am I going to have for dinner tonight? What's going to happen tomorrow?

Because most thoughts are about future or sometimes about past. Yes. Is that all there is?

Haven't you overlooked something? Oh, consciousness, stillness, space. Inner space within which it all happens.

Oh, that is the deepest meaning of now beyond the forms of now. Because the forms are not always what you might choose through the mind. But if you can be aware of awareness in your daily life, that is the unconditioned is then alive in you, so to speak, words are all limited.

And then you go into a situation and there is a power in you that is greater than anything that you have learned. It is also a space of no thought. And that's essential to realize because otherwise you may be sitting here still after all this trying to figure out the essence of what we are talking about.

And that is the one thing that you cannot figure out through the mind. The essence of this evening is not something that you could work out through the mind. So what is the essence?

The possibility of being in a space of no thought. And many of you, you may not know this, the state of thoughtless awareness in which there's no loss of consciousness, very alert, deep knowing, but not conceptual. That state in many of you is already arising.

You may not even know it because to the mind, it is completely insignificant because the mind is thought and thoughts are forms, objects in consciousness and objects in consciousness don't know about space consciousness, consciousness itself. So you may find when you wake up in the morning, there may be, you open your eyes and there is simple spacious awareness for a few seconds. Then you may find when you lift a cup of coffee or tea in that moment, there's no thought.

There is a simple awareness of the movement and just a field of awareness in which it happens. There may be many instances, you may be sitting at a traffic light in your car and there's a moment of no thought. And then thought comes in again and say, oh, remember your problems.

You must think about this now. Now, you have great problems. There is no person by the way, who does not have problems because problems arise out of identification with things, with objects and objects are short lived.

They're not reliable. They let you down, situations let you down. People let you down.

Sooner or later, every object lets you down. Every situation lets you down. You could become famous and then you're not happy.

It let me down. I thought this was going to be it. And that is amazing.

This is, and then you may find yourself looking at a tree and there's a space of no thought in which the perception happens, which is a stillness. A life stillness. And to the mind, it's not significant.

How does that help me solve my problems? It transcends problems. Problems are to do with identifying with thought forms.

There are no problems. What do you mean there are no, look at the world situation. Isn't that a problem?

No, it's not a problem. It's suffering. It's happening now.

Problem is thought form. In the now, you may have a challenge, never a problem. A challenge you meet by giving it attention.

And if you give it thoughtless attention, which is, you look at it. And out of just that small space of no thought, just pure aware presence, comes the right action if it's needed. That's a challenge.

And that's how some people have found the amazing shift that happened inside them in a moment of an accident, last few seconds before an accident. The car was coming towards you at 100 miles an hour. And suddenly, no thought, a sudden disidentification from thought forms, consciousness moving out of thought forms into its pure state of consciousness, looking.

And then they survived. And then they said, a strange thing happened to me. The car was coming towards me.

I knew there was going to be an accident. And it seemed as if things slowed down and there was no fear. I felt incredibly peaceful.

Although I knew I could die, just that incredible sense of peace, wakeful, extreme alertness in that peace. That's what they said, couldn't explain. And other people in extremely dangerous situations went into that state and they acted out of that state.

In other words, totally unpremeditated, spontaneous right action happened when the situation occurred that thinking, the conditioned mind could not possibly have dealt with. It doesn't know enough. It's not fast enough.

It doesn't have the information. It cannot deal with true emergencies. Thinking, so sometimes it happens that naturally thinking steps collapses and something takes over that is far more powerful than thought, not different from thought.

Thought is an aspect of the vastness of consciousness, but this is when the unconditioned takes over and it's always still, alert, present. And out of that, the act or action happens. There's no doer in the doing.

And then the situation is over. And then the old, usually the old mind patterns come back. But sometimes something is left in that person, an opening is left in that person that faced death, for example, it was death, faced death and looked death in the face



and suddenly the shift happens.

So for some, it becomes an opening that then becomes the transformation of consciousness. And the same in the moment of creation in an artist and even a scientist, the creative impulse, the realization comes out of no thought, still aware, alert, presence. And that is grace.

This is when space comes into your life, grace comes into your life and you are then supported by life. The struggle of me trying to make it goes away. It's like somebody who is learning to swim.

When I first learned to swim, I remember the struggle of keeping myself above water. And then somebody said, try this. I don't know if you can do this.

I learned in the Mediterranean, which has a lot of salt in it. He said, try this, breathe in and then you can just float. And I did and, oh, the water carries me.

Space and grace happen to be similar in the English language. And that's beautiful. Grace means something beyond the form that as which you appear temporarily.

Here comes in something that's beyond that, the greater intelligence. And also the word that has been misused so much, love, true love, not the egoic love that says, I want you, don't you ever leave me. It's one of, in the Spanish language, there are two words for love.

The usual one, the one that's mostly used is to do with the certain wisdom sometimes embodied in language. Te quiero means I love you in its normal way, the egoic, which really translated means I want you. So in Spanish, I want you and I love you are the same.

And then there is a deeper, which is very rarely used. They say it's poetic, which would be te amo, I love you, which is the love that is beyond ego. That is the love that can only be there when there is space.

It is inseparable from space. So how does that operate? A human being comes into your life.

It may be just a brief encounter or someone you've known for a long time. Here you, there's an encounter. What the Course in Miracles calls, whenever two human beings meet, it is a holy encounter.

I would add, it is only potentially holy. And when that potential is realized, a meeting of two human beings is beautiful. Even if they are pretending to be engaged in some superficial interaction, like somebody is buying a newspaper and say, I'll have a copy of the LA Times, please.

If you still buy it in shops. And then you, how much? Okay, keep the change or I'll have the change.

But there's a moment of, are you meeting that human being? Or is that human being reduced to a form identity, a function, a role? Is that what you're doing to them?

That's not a holy encounter. Holy encounter is when you can look upon a human being, no matter how briefly, in a moment of spacious, aware presence. Just, there's no thought in it.

It's just consciousness perceiving. Knowing yourself as the perceiving consciousness, not concept, you might not, this is just one way of putting it. I lived like that for years.

But after the shift happened in me, and I couldn't have said what I'm saying now, if somebody had said to me, oh, you now know yourself as unconditioned consciousness, I would have said, what do you mean? I don't know what you're talking about. All I knew was peace.

There's such peace. Wherever I go, it's peaceful. Whoever I meet, there's peace as an underlying field.

The middle of traffic, there's peace as an underlying field. That's all I knew. For years, I couldn't say much about it.

So what happened to you? I said, well, I was always in turmoil. It was dreadful.

And suddenly, I've been at peace ever since. Very deep, beautiful peace. Don't know.

That's all I can say. And then after years, I talked to other masters, teachers, masters, and they said, zen, zen, a few zen people. And they said, one master said, zen?

What's that? No thought. That's how they talk sometimes.

No thought. And if you don't get it, they may hit you. And he said that, and I said, oh, my God.

I realize now that for the past few years, I haven't been thinking very much at all. That's where the peace comes from. Well, I didn't know.

And then some others added a few more things. So gradually, I could say a little bit more about it. And then I recognized it when others, no matter what traditions came, whether they were Buddhists or mystical Christians or Hindu or any Sufis, whatever tradition, I recognized whenever the truth was being pointed to, I said, oh, yes, that's what they're talking about.

Oh, it's so simple. It's everywhere. So two human beings meet and there's a flow of, one

could almost say a current of awareness that is there as the sense perception happens.

And another aspect of that, of course, is allowing this moment to be as it is. And this moment is taking the form of this human being, forms change continuously. So you allow this form to be, and there is the outflow of attention, of awareness.

And now there is a true, you are meeting beyond the roles that you play on the surface level of this world. Because on the surface level of this world, you meet humans playing their respective roles. One person plays the role of customer and the other person plays the role of employee.

Or you play the role of doctor and the other one is the patient. Or you play the role of father or mother. Dangerous roles, if you completely identify with them.

If you completely identify with father or mother, you will continue to play the role even when your children are 30 and 40. Does that sound familiar to some of you? Completely identified with being a mother.

I know what's best for you. When they're 50, the mother's still... It's beautiful to play the role of father or mother, but to be identified exclusively with any role is a dreadful limitation and brings suffering.

So I can be a mother, but can also be there as space for the child to be, to give the child space, to be able to look at the child without some movement of thought that says, you should be doing this, now do that. Why didn't you do that? To just look, to just give attention, to listen.

Listening and looking, that I'm using these conventional words, meaning the flow of awareness which can flow into listening and looking, but it's not, the looking itself isn't important. The listening, the words themselves are not that important. The child may be talking about what happened at school, but there is space.

And that's the greatest gift that frees you of the roles you play. Not that you don't play them anymore, but they have become spacious. There's a lot of space around the roles.

And then you become much more effective even in the function, even in the roles you play. You become a much better mother or father or employee or boss or doctor, no matter what the roles are when you are not exclusively identified with a role. Imagine meeting a doctor who is just, and there are many of these days who are just doctors because they are so identified with, their mind is crammed full with stuff.

They've been conditioned like that since childhood. So they don't really, they're not there. You are the case history.

Okay. Take that five pills a day. This, that, this, this, this, this.

They hardly look at you. They're so burdened, one patient after another. Okay.

Next. And then there's a doctor who may be equally busy, but gives you attention just a moment. And so goes beyond the role and is there as aware presence.

And you feel suddenly, oh, it's so good. There's space here. And as another human gives you space, space arises within you too.

And it feels good to be there. And then the doctor just makes one or two little remarks, which were not premeditated, which came out of that space, that stillness in him or her, which help you greatly. He said something.

I know some doctors who work in that way. They are enormous blessing to all their patients. Not that they neglect their form identity.

The form identity becomes incredibly enhanced through going beyond form. Ah. So you honor the world of form, but are not trapped in it, not consumed by it.

Awful what it does to people when they don't know themselves as spacious awareness. What forms consume your life completely. My God, just keeps the space.

And then no matter where you go, there's always inspiration comes through that. Spontaneous action comes through that. Realizations, a sense of oneness with whatever you perceive, which is not there when whatever you perceive is immediately labeled and interpreted and given some form identity.

Not that you don't think anymore, thought still comes. You're no longer exclusively trapped in thought. So you can look at a tree and there's a moment of spacious awareness as you look, the perception happens.

Stillness, you look in and through stillness. And then perhaps your child asks, dad, mom, what's this? What's that?

That is the age when children start, that the human mind demands labels and you must satisfy it. That's the evolutionary stage of the child. The human mind wants the labels.

Dad, what's that? And the dad would normally, or the mom would normally say, it's an oak tree or it's a tree. And already the dad or the mom didn't realize that the prison is already forming for the child because the next time the child looks at a tree, the looking will almost not be because immediately it will recognize it, classifies it as, oh, a tree, tree, a tree.

But if the father or mother could say when the child says, what's that? Says, look, touch, see that? It moves in the wind and encourages the child to give more attention before the label is given.

And then you could say, we call it a tree. And then after you say it, encourage again to look. Look there, the movement of the leaves.

These are leaves, but now look, listen to the noise the leaves make and then listen. Don't get lost. In other words, don't get lost in abstraction.

Don't get lost in a totally conceptualized reality. It's a nightmare. A conceptualized reality.

You walk around with a conceptualized sense of self in a conceptualized reality. What a way to live. And then of course, it's not surprising when millions and millions of humans live in that way, what they create externally.

And all that is great in human beings, when you look, yes, a lot of human history is complete insanity, but also here and there, there are great and wonderful things that have come through human beings. Creations, artistic, otherwise, or sometimes just acts of great love, helping, great insights, great. Whenever this has come into, it's always been through that, not through the accumulations of the human mind.

The human mind may have come in at a later stage to give expression or form, but the insights, the greatest, greatly inspired things, the great works of music, of art, all came from the deeper level of the unconditioned. So one could almost look upon human history as a case history. If the whole of humanity were a human being, that human being would presumably be in a mental home, but if you looked at the case history of that human being, it would be a case history of insanity with a few lucid intervals, beautiful lucid intervals here and there.

And those are only pointers to what is possible, but lucid intervals are no longer enough now. Humans need to enter that state, and that's a limited way of putting it, and it is happening, they are doing it, it is happening, the doing and the happening are one. Because sometimes people ask me, well, isn't it happening anyway?

Yes, it is, but you still have to do it. Your doing is the happening. So what do I have to do?

Nothing. Allow this moment to be as it is. Well, isn't that a doing?

No, not really. Everything else is a doing, just this. And naturally, the aware presence is already there.

It doesn't need to be brought about. It is only obscured, that's all. So it is very true when some of the, you may have read some of the Buddhist masters, they sometimes say, you are already enlightened.

And that's a strange thing to say, but it is true. It is not true if that becomes a thought

form in your head, then it leads to more trouble. If you walk away and say, okay, I'm already enlightened.

But in a deeper sense, of course, it is true that the consciousness that is unconditioned is already here in you now. Just, so the quickest way to it, it's so quick that it doesn't require time at all. If time comes in, that will be the obstacle.

The surrendered state of consciousness that says yes to what is, that's all. And then there's space. The yes brings the space or makes you realize the space that's already there.

Have space in your life or realize that what happens in your life or what does not happen in your life is not absolutely important. Relatively, yes, but not absolutely. Your state of health, your finances, your work situation, your relationships, your home situation.

Those are the usual levels that bring problems or those things are relatively important. It is good to honor all of those. This is the level of form, but perfection is not to be found there.

You get one right and the other one leaves you. Nothing that happens in your life is that important and nothing can give you yourself or take away yourself. No gain in life can give you yourself and nothing that you lose is really significant as far as who you are is concerned.

So there comes a freedom with that, a space between you and what happens also. And here too, a little paradox comes in. What happens tends to be more benign, more benevolent when there is space in your life.

As I said earlier, grace comes, support comes. You are no longer living your little life. You are lived by the greater life, by the one life.

That's the only way the world can change when humans realize that. And the most important change is in you now, not the next moment. Thank you.

Thank you. Thank you. Thank you.